ovopan rip Tlcnrircuov. S/cvflicrrt yap *TO irpoaniyopucov rov* 6cov, feat At-yv7mcm, /ecu 7racrj7 SiaAc/crw 77 Sfcaaroc Ivr€0£>a7rrai, ovojuafrov, ot5)(; djuapTijo-ercu. And though the Scythians call the supreme God Pappaeus, yet we, acknowledging a supreme God, will never be persuaded to call him by.'that, name, which it pleased that demon (who ruled over the Scythian desert, people, and language) to impose. Nevertheless, Jhe that shall use the appellative name for God, either in the Scythian, Egyptian, or any other language which he hath been brought up in, will not offend." Where Origen plainly affirms the Scythians to have acknowledged one supreme God, called by them Pappaeus, and intimates, that the; Egyptians did the like, calling him-Am-moun. Neither could it possibly be his intent to deny the same of the Greeks and their Zeus, however his great jealousy made him to call him here a demon; it being true in a certain sense, which shall be declared afterward, that the Pagans did oftentimes really worship an evil demon, under those very names of Zeus and Jupiter, as they did likewise under those of Hammon and Pappseus.

In the mean time we deny not, but that both the Greeks used that word Zeus, and the Latins Jupiter, sometimes ^wi/cwc, for the ether, fire or air, some accordingly etymologizingZevc from Zew, others Asvc from AEVO>: whence came those forms of speech, *sub Jove,* and *sub Dio.* And thus Cicero, "JovemEnniusnuncupatitadicens. DeNat.D. 1.2.323. Lamb. [c.25.

Aspicelioc sublime candens, quern mvocantomnes Joyem. p. 2992. torn. 9.

Hunc etiam augures nostri cum dicunt